1:Stanford U. S-4, 5 1956 AF16 SW China AF16

744 in 1952, and 68.75 per cent in 1953. Vaccinations and inoculations against smallpox, diphtheria, whooping cough, and tuberculosis were given
[751] to children. In the three-year period, 56,197 children were given B.C.G. shots and 96,293 children received preventive care against whooping cough. In the city there were 125 nurseries (including feeding rooms), caring for some 6,000 children.[7]

IV. MINORITY NATIONALITIES

744 563 The Southwest Region, like the Central-South Region, has a number of minority peoples scattered throughout it. Cultural advancement programs conducted by the Communist government among these groups are often publicized by the press. The government believes that through education and medical work it can exercise a strong control over minority nationalities areas.[8]

744 563 164 In August 1951, the Ministry of Health called the National Conference on Health of the Minority Nationalities. In this conference it

7. New China Daily, June 2, 1953, p. 3.

8. Kung-fei K'ung-chih-hsia-ti Kuei-chou [Kweichow Under the Control of the Communists], The Sixth Section of the Central Committee of the Nationalist Party, 1955, p. 15.

744 563 164 was reported that the minority groups in both the Southwest and the Central-South suffered from malaria, cerebrospinal meningitis, diphtheria, scarlet fever, typhoid, and recurrent fever. These contagious diseases took a heavy toll of lives and caused a serious loss of manpower. In Yunnan Province in 1950, from 64 to 94 per cent of the children of the minority peoples were affected with enlargement of the spleen, and 39 per cent had malarial parasites in their blood. The basic measures proposed for the improvement of health conditions in the minority nationalities were the establishment of additional public health agencies and the training of additional health workers.[9]

744 563 Two years later, twenty-five mobile health corps units had been formed and were serving the minority nationalities areas in Southwest China, according to Communist sources. Not only were the treatments and preventive injections said to have been administered free, but the dissemination of modern methods of sanitation and education in hygiene were the responsibility of these traveling medical workers. A special effort was made to train members of minority groups as health workers among their own people. Incomplete statistics for 1949-52

9. Current Background, American Consulate-General, Hong Kong, No. 152, pp. 5-7.

2: Rock K-5 (1934-) 1947 AF16 Southwest China AF16

*133 race becomes higher in one place, causing the water to desert its old terrace and to flow over the hill in another direction, to build anew. The whole hill is therefore covered with ancient basins and terraces, some much broken and covered with vegetation and of a dark grey, resembling the hide of an elephant. Some of the circular basins are fully 20 feet broad, yet are only a foot or less deep, growing ever taller like stalagmites, which they really are, with the only difference that instead of shedding all the water, they retain a quantity in a shallow, broad basin. (PLATES 136, 137, 138.)

One part of the terrace is especially high, forming a large, bulging promontory resembling the fat-bellied god of the Chinese, Mi-le-fo 彌勒佛, whose name it bears (PLATE 139). Below the bulge is a natural slit in the limestone which communicates with the interior. Here barren women come to pray for children, burning incense before the opening.

In the shallow sinter basins, as well as in the furrows and corrugations of the terraces over which the water flows, there are to be found millions of pisolites or oölites, resembling the roe of fish. These are formed around minute algæ which are the nuclei of the pisolites. They are not exactly round, but somewhat oblong and flattened and never thicker than the depth of the water which flows over them. They differ notably from pisolites known from similar sinter basins and terraces, as those of Madagascar and the Yellowstone of America. Instead of being composed of concentric rings, they are dichotomously branched. They are constantly rolled back and forth by the flowing water; the basins are full of them, though they never grow larger than a pea.[13]

778 The natives and their sorcerers look upon this terrace as sacred and as being the property of the Llü-mun, the equivalent of the Chinese dragon kings and the Tibetan Lu (serpent spirits; written kLu). *K'o-byu* offerings adorn the spring (PLATE 135), as also paper streamers, saplings, etc. Under the trees is a stone altar on which the Dto-mba (priests) burn pine branches and incense, while they chant incantations to propitiate the Llü-mun. They have a special ceremony called *Ssu-gv*, during which many books are chanted and many objects offered to propitiate the serpent spirits. The books of this ceremony, as well as those belonging to numerous other ceremonies performed by the Na-khi, I have translated and these will form two separate volumes.

*133 312 [164] The spring and terraces have no connection with the deep ravine and valley which encircle this hill; the water is forced up to the surface from hundreds of feet below. It forms the water-supply of most of the villages of Bbĕr-ddĕr. Goitre is very prevalent, but the inhabitants should never suffer from indigestion. The water is conveyed to the villages first in a ditch and then in wooden flumes which, after having been in use for a certain time, have a most curious appearance. The ditches are encrusted with lime and the flumes have become so filled with it that the boards merely serve as support for the limestone which has been built up above the edge and bulges over the boards. The water thus flows in a limestone trough several inches above the original flume. At Gu-dû the water empties from the flume to the ground. Here the mouths of the hollowed out logs which serve as troughs look as if they were covered with icicles. The main stream of water has formed a stalactite, while from the ground

[13] DR. HOFFET, of the Geological Service of Indo-China, kindly analysed these pisolites for me.

CHAPTER III

THE COMMUNITY IN DISTRESS

164 The cholera epidemic came to West Town as to other localities in the area from Hsia Kuan on the Burma Road, and spread with the stream of refugees that steadily flowed into the town and villages.(6) It affected a wide area. In West Town it began at about the beginning of the Fourth Moon (about the tenth of May, 1942) and ended at about the end of the same month (about the tenth of June, 1942). Only a few deaths occurred at first; then heavier tolls were taken of the population. For a period of time even in the town itself there were six or seven deaths a day. The price of coffins rose from five hundred dollars to two or three thousand dollars each, and later coffins were practically unobtainable. Carpenters worked day and night. Funeral processions of various kinds became a common every-day sight. At night the streets, unlike before the onset of the epidemic, were practically empty. Darkness and silence ruled everywhere except in carpenters' shops where much activity was in evidence.

A. Cholera Prayer Meetings

751 796 The authority of the missionary college urged its students and faculty members to be injected immediately when two cases of cholera appeared in the local hospital.[1] But the general populace took little notice of it until about the seventh of the month. Prayer meetings then took place one after another. Such meetings took place not only in the center of the town but also in all the surrounding villages. Within the confines of the town at least several areas had such prayer meetings, in two places twice. Some of these are big events, employing at least three Taoist priests and three or four musicians in addition to a larger number of volunteer ushers and officers from the area. Others are smaller events with only one priest and no musician, in addition to a small number of ushers and officers. In each case there is a big or small altar covered with canvas, on which are displayed tablets or pictures of the various gods, the priests paraphernalia and quantities of offering to the gods. In the case of the one-priest affair the meeting usually lasted for one or two days. The larger affairs lasted three days and four nights each. The author had opportunity to watch such prayer meetings in several surrounding villages in addition to the those in the town itself. The following list gives the area and villages according to the order of the appearance of the prayer meetings: (See Diagram, Names of areas being represented by alphabet letters, arabic numbers indicate order of appearance of the prayer meetings).[2]

Area or Village by Order of the Appearance of the Meeting.	Date (Lunar Calendar)	Number of Priests Engaged
1. A	7,8,9, 4th Moon	1 priest
2. B	About 9, 4th Moon	1 "
3. C	" 9, " "	1 "
4. D	8,9,10, " "	3 "
5. E	9,10, " "	1 "
6. F	10,11,12 " "	3 "
6. G	10,11, " "	1 "
7. H	12,13, " "	1 "

(6) When Burma fell.

1 [ON the first of the month--Analyst]

2 [See p. 10-- Analyst]